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VOLUME L. CHICAGO, DECEMBER 4, 1902. NUMBER 14

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CONTENTS.

PAGE.

The Problems of the School the Hope of the State..... 211
Notes 211
Enoch Lewis 212
The Sunday Night Congresses of Religion at Unity Church and at Hammond 213

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE—
1. Public Schools the Schools for All Children—E. BENJAMIN ANDREWS, President of the University of Nebraska 214

Higher Living XXXIII—SMITH BAKER, M. D. 215
The Light of the World—WILLIAM BRUNTON 217

THE SUNDAY SCHOOL— PAGE.
Chapter IX—Being Saved—W. L. SHELDON 217

THE STUDY TABLE—
Reviews by MR. CHADWICK:
The Henchman 219
A History of the American People..... 219

THE HOME—
Helps to High Living 220
Sympathy 220
An Audience With Edison 220

THE FIELD—
The Man He Killed—*Thomas Hardy*..... 221
Foreign Notes—M. E. H..... 221
Books Received..... 222

Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE CONGRESS OF RELIGION.

Sunday Night Meetings for Chicago and Vicinity.

The ethical and religious problems of the day, and the duties and opportunities of the churches in connection therewith discussed. In the spirit of the Congress, the things held in common will be emphasized. The aim will be not controversy on old lines, but construction on the newer and higher lines of private morals and civic duties.

The following churches have already asked for meetings. Where no dates or speakers are indicated, details are yet to be settled.

The Cooperation of other Churches and Ministers is Solicited.

November 9. Stewart Ave. Universalist Church, Cor. Stewart Ave. & 65th St., Rev. R. A. White, Pastor; speakers, Dr. H. W. Thomas and Dr. E. G. Hirsch.

November 16. Unity Church, Oak Park, Rev. R. F. Johonnot, Pastor; speakers, Dr. H. W. Thomas, "Public Morality the common aim of the Church, Jenkin Lloyd Jones, "Extra-Church Forces working for the Higher Morality"; W. H. Hatch, Sup't of Schools, Oak Park, "Teaching Morals in the Public School."

November 23. All Souls Church, Cor. Oakwood Blvd. & Langley Ave., Jenkin Lloyd Jones, Pastor; speakers, Prof. Nathaniel Schmidt, Cornell University, subject, *Waste.* Prof. Geo. B. Foster, University of Chicago. *"The OldFaith and the New."*

November 30. Immanuel Baptist Church, Hammond, Ind. B. S. Hudson, Pastor. Speaker Jenkin Lloyd Jones. 4 p. m. and 8 p. m.

November 30. Unity Church, Dearborn Ave. & Walton Place, Albert Lazenby, pastor. Topic, "The Church and the Masses." Speakers, Dr. E. G. Hirsch, Dr. H. W. Thomas and Prof. Herbert L. Willett.

December 7. Church of the Redeemer, Warren Ave. & Robey St., F. C. Priest, Pastor. Dr. Thomas presiding. Speakers, Rev. Vandalia Thomas, *"Ground Arms,"* and Jenkin Lloyd Jones. *Things Held in Common.*

December 14. Church of the Disciples, Hyde Park, Rev. E. S. Ames, Pastor. Speaker Jenkin Lloyd Jones. *Religious Union.*

Pilgrim Congregationalist Church, Harvard Ave. & 64th St. Rev. F. E. Hopkins, pastor. Speakers to be announced.

University Congregationalist Church, Rev. F. E. Dewhurst, Pastor. Speakers to be announced.

People's Congregationalist Church, 9737 Avenue L., Rev. Chas. J. Sage, Pastor. Speakers to be announced.

January 4, 1903. Third Unitarian Church, Monroe street near Kedzie, Rev. W. M. Backus, Pastor. Speakers to be announced.

Congregationalist Church, Waukegan, Ill., Rev. L. Curtis Talmage, Pastor. Speakers to be announced.

Church of the Good Shepherd, Racine, Wis., Rev. W. L. Grier, Pastor. Speakers to be announced.

Isaiah Temple, Vincennes avenue and 45th street, Joseph Stolz, Rabbi. Speakers to be announced.

K. A. M. Congregation, Indiana avenue and 33d street, Tobias Schanfarber, Rabbi. Speakers to be announced.

South Chicago Baptist Church, cor. Houston avenue and 90th street, Frederic Tower Galpin, Pastor. Speakers to be announced.

Millard Avenue Presbyterian Church, Millard avenue and 22nd street, Rev. Granville Ross Pike, Pastor. Speakers to be announced.

St. Paul Evangelical Church (Union), 9247 Winchester Ave., Rev. Clifford Snowden, Pastor. Speakers to be announced.

Morgan Park First Baptist Church, Rev. A. R. E. Wygant, Pastor. Speakers to be announced.

Galilee Baptist Church, Robey St. and Wellington Ave., Rev. D. C. Henshaw, Pastor. Speakers to be announced.

In addition to the persons above named, the following have indicated their readiness to co-operate, and pastors are requested to select their speakers from these names and communicate with the undersigned as soon as possible:

REV. W. P. MERRILL,
W. M. SALTER,
REV. FRED V. HAWLEY,
REV. VANDELIA VARNUM THOMAS,
REV. W. HANSON PULSFORD,
MISS JANE ADDAMS,
PROF. CHAS. W. PEARSON,
RABBI E. SCHREIBER.

The speakers and topics are selected by the local church, which is under no expense other than that of heat, light, singing, etc.

As many copies of this announcement will be furnished free of charge as the local church will care to distribute. Correspondence solicited by

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

UNITY

VOLUME L. THURSDAY, DECEMBER 4, 1902. NUMBER 14

The Problems of the School the Hope of the State.

We begin this week the publication of a series of articles on the above topic. Dr. Benjamin Andrews, President of the Nebraska State University, gives the initial number. There are other articles already in hand from the pens of John Dewey, Professor in the University of Chicago, on "Education by Cancellation;" S. A. Forbes, Professor in the University of Illinois, on "How to Make the Farm Attractive to the Educated;" David Starr Jordan, President Leland Stanford University, on "The Future of Theological Seminaries;" W. H. Carruth, Professor in the Kansas State University, on "Elements of Religious Instruction in the Public Schools;" C. H. Toy, Professor in Harvard University, on "Ancient Religions and Ethics in the Public Schools." Other articles are forthcoming from W. M. R. French, Director of the Art Institute, Chicago, on "Art as a Public Asset;" Prof. John Phillips, Superintendent of Public Instruction in Birmingham, Alabama, on "Ethics in Primary Education;" L. A. Sherman, Professor of English Literature in Nebraska State University, on "Literature as an Element of Primary Education;" Geo. E. Vincent, Professor in the University of Chicago, on "Civic Loyalty;" Booker T. Washington, of the Tuskegee Industrial School, on "The Relation of Hand to Brain in Education," and other writers on living topics in the pedagogical world.

Desiring to reach as large a number of teachers as possible, a special offer is made of UNITY for three months for Twenty-five cents, the subscriptions to begin with this number, so long as the edition holds out. Send your subscriptions at once in order to be sure of the full file.

Ohio is getting ready to celebrate its centennial. When the rejoicing comes, the names of Joshua Giddings, Benjamin Wade and Salmon P. Chase will suggest a question to the high school classes in Ohio: Where are the worthy successors of these men in the public life of the Ohio of today? and if they have no successors, why not?

The *Christian Life* finds a most interesting prayer in the ritual of some South Sea islander which it very fittingly commends to Christian people in all lands. It runs thus:

"O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box till another Sabbath comes around. Rather let Thy truths be, like the tattoo on our bodies, ineffaceable till death."

The Literary Digest gives a column and a half of space to a rather learned discussion of the question, "What shall our children play with?" Probably the child himself is the most competent to answer this question. Certain it is that if let alone he will be more successful in finding things to play with than he will be in playing with the things found for him.

The *Milwaukee Sentinel* publishes its annual list of those who have given their lives in exchange for the pleasure of shooting at a deer and perchance of seeing the noble animal bleed to death as the result of their bullet. In Wisconsin, Michigan and Minnesota alone, according to this paper, fourteen people have been shot dead, some of them because mistaken for the coveted deer; twelve are known to have been seriously wounded. Still hunting is a noble pastime, a polite industry of the leisure class.

The Society of Friends has invited the various Christian bodies to send delegates to a conference to be held in Washington in March, 1906, to consider the liquor traffic. Our Quaker friends do things deliberately. Relatively they have been a few people, but ethically they have exerted a mighty influence upon modern life, and a conference on this subject under their direction will be characterized with more prudence, thoroughness, executive wisdom and skill than is apt to be the lot of the average temperance conference, the methods of which are often so intemperate as to menace the progress of the great and commanding cause they represent.

"A Coronation Bazaar" in London is followed by a financial scandal. Duke Somebody, the chairman of some kind of a committee, calls for the publication of the balance sheet. The high-stepping dames who have posed as charity workers are found sending in expensive bills which are absorbing all the profits. And alas! the "American stall," which the dispatch says was exploited by some of the richest Americans in London, makes no better showing, to say the least, than the others. The dispatch says, "Everything in it was charged for and nothing was given to charity." And still the Bazaar is supposed to be a benign means of grace in many charity and church circles.

The recent death of Hugh Price Hughes and Rev. Joseph Parker has deprived London of its two greatest preachers, judged by their power of reaching the masses and probably of influencing the lives of the great middle class and forming the public sentiment of all classes; and these were Non-Conformists. There is grim irony in the fact that these great vindicators of independency had their last days shadowed by the rise of the reactionary "Educational Bill" wherein conformity, assuming its sufficiency, proposes to put the educational system of England practically into ecclesiastical bondage and theological leading-strings. Per-

haps this is the "last resort" on the part of ecclesiastics. Recognizing their incapacity to cope with the spirit of independency in a fair way, they look for a strategic advantage given them through legislation, and trust the House of Lords to see such maneuvering safely through.

Much as we find that is stimulating in the writings of Ernest Crosby, the best part being the virility that promises still better things to come, we are willing to confess that we did not wholly enjoy "Captain Jinks, Hero." We sympathized so much with the purpose of the book that we were a little pained whenever satire seemed to drift palpably into caricature. But we are reconciled to the book and withdraw our criticism when a twelve-year-old lad is moved to write to the author as follows:

"Before reading 'Captain Jinks' I thought war was all right. * * * I must say that I have changed my opinion. I hope the big folks will take a lesson from your book and be kind to our brown brothers across the ocean who never meant to do us harm."

In view of this conversion, we hope every reader of UNITY will do all in his power to put a copy of this book in the way of every boy in America.

The *Omaha Bee* issues an interesting illustrated Thanksgiving number. On the front page is a picture high above the average newspaper illustration, entitled "Thanksgiving Day Reverie on the Farm." The young up-to-date farmer, healthy and intelligent, with his hands in his pockets, is contemplating the corn in the shock with the pile of pumpkins at its base. This suggestive picture prepares one for the "Thanksgiving Thoughts" on the next page, written by Newton M. Mann, Pastor of Unity Church, with a good portrait of the wise man in the center. The closing paragraph of this meditation will serve our readers as a Thanksgiving after-thought:

The universal worship is formless; it is the unspoken sentiment of the rapt and expectant soul, the feeling of awe and adoration, of dependence and gratitude from which no one escapes who is not blind to the deepest meaning of the world. He who best perceives and feels the truth of things is ever the most devout, for, to begin with, he will be most thankful, and, as the noble Roman said, "A thankful heart is not only the greatest virtue, it is the parent of all the other virtues."

Thou who hast given so much to me,
Give one thing more, a grateful heart,
Not thankful when it pleaseth me,
As if Thy blessings had spare days,
But such a heart whose pulse may be Thy praise.

We are glad to see the apparently authoritative statement that the Armour Institute of Technology in Chicago has concluded to preserve its identity and stand unaffiliated, although it is known that for many months it has been hanging by a hair, so to speak, above the ever capacious basket of the University of Chicago. It is also now announced that the University of Chicago will proceed to establish a technical school of its own of high character. This is good news all around, although it may defeat the ambitions of President Harper to have, as he puts it, "the greatest technical school in the world." It is not so important that we should have in Chicago the greatest technical school in the world as that we should do the greatest amount of technical training and bring these high privileges within the reach of the largest number of our young men and young women. The class rooms and works shops of Armour Institute are already crowded. When the Chicago University carries the manual training school now successfully established at Twelfth street, down to the Midway, it will find that the best part of that school is non-transportable. We shall have another school that will do good work, but Chicago will have lost one of its creditable institutions and the black belt that separates the business from the resident portion of Chicago will be rendered the blacker by the extinguishment of a great light. There is room in Chicago for the Lewis Institute, the Armour Institute, the proposed new school of Technology in connection with the University of Chicago, the more primary Jewish Manual Training School, and what will soon be the late lamented Chicago Manual Training School founded by the Commercial Club, partially endowed by John Crerar, now located at Twelfth Street and Michigan Avenue.

Enoch Lewis.

In the recent death of Enoch Lewis of Philadelphia, UNITY has lost a near and dear friend. Throughout its nearly twenty-five years of history it found an appreciative place in the family circle on Powelton Avenue, and through all its vicissitudes it found in Enoch Lewis a man who here, as everywhere else, gave generous support to that which enlisted his sympathies. This Philadelphia home has been also through all these years the hospitable haven where the Editors of UNITY found cordial welcome and home shelter.

This relationship is of a peculiarly personal character, for Mr. Lewis's daughter Mary is the wife of William C. Gannett, without whose wisdom, skill and co-operation UNITY would not have been.

But tender as are these personal associations and gracious as are the memories that gather around them, we must not belittle the name by allowing our personal sense of loss to supplant the appreciation of those qualities which made him a type of what is excellent and stimulating in American citizenship. Mr. Lewis was all his life a private citizen who modestly evaded publicity, and, we venture to say, shrank from all positions requiring such publicity, accepting them only when the voice of duty called.

Mr. Lewis's ancestry reached back to that Welsh colony of Quakers that helped to found the City of Philadelphia, and to shape the State of Pennsylvania. He represented the finest issues of the Society of Friends, a man who brought the revelations of the inner light down to date, whose thought kept growing with the growing thought of his age, and whose religion naturally expressed itself in terms of ethics. He found his normal place along side of Dr. Furness of blessed memory and was, through a long lifetime, a pillar, an officer and a servant in the First Unitarian Church of that City; and this he was without relinquishing his place in the fellowship of his fathers. He was a Quaker who had an eye for the beautiful;

who loved all the arts, a friend of books, and a companion of the poets.

It is a matter of still further interest to know that he came to this culture, this refinement, this interest in ideas and joy in intangible verities over what is generally supposed to be the inhospitable road of business and of practical affairs. Mr. Lewis left school at fifteen. He began his life's career in the workshop. He mastered the mysteries of the machine shop so that in early life he was sent to St. Petersburg as an expert machinist to aid in the construction of locomotives. Returning home he became an employe in the Pennsylvania Railroad System, rising from step to step by virtue of his efficiency, until he occupied many positions of trust in that company. During the war for the freedom of the slave he occupied the responsible position of Division Superintendent of that road, and though his Quaker principles kept him out of the field, his proficiency lent to the state and the nation higher service in his position as a master of transportation. In the solemn hour of Lincoln's first inauguration Enoch Lewis was the trusted official who planned and helped execute the maneuver that quietly placed the President elect in Washington some hours before he was expected, avoiding thereby a possible clash of arms and perhaps saving the life of the President for its high destiny.

It is not strange in these days that a man should in one life time acquire competency. As the term now goes, perhaps our friend would not be listed among wealthy men, but it is worthy of note that here is a life held to the highest standards of ethics, committed to public service, interested in ideas, and a lover of the beautiful, who did succeed in gathering about him a lovable and loving family in a beautiful home, and going to his final rest in the fullness of eighty-one years, honored, trusted, beloved, by countless numbers of those who in many ways had been permitted to partake of his serenity, to share in his bounty, to rest in his wisdom.

He was a business man of whom Rev. Joseph May, his Pastor, was able to say, "The key note of his character was integrity, soundness of mind, perfect steadfastness, absolute addiction to the right in every relation and on every question."

In contemplation of such a life we may well say, Blessed are the dead who die in the Lord.

Sunday Night Congress of Religion at Unity Church and at Hammond, Ind.

The meeting at Unity Church was largely attended on Sunday evening last. The choir rendered excellent music; the enthusiasm of these meetings increases from week to week. Dr. Thomas stated that the congress never had the least idea of establishing another denomination; its work is along the lines of the universal in all the churches, and to bring the churches of all names nearer together in the things that are common to all and in the great law and life of love. As a means to this, and to reach the outside people, a branch of the work of the congress, is that of the People's Pulpit in establishing occasional preaching services in the theaters or opera houses in towns and cities; and where the interest is sufficient, to make these services regular and let them take whatever name and form the people desired. As a popular statement of the meeting at Unity Church, we give the report of the *Times-Herald*:

"The painful fact cannot be blinked that the masses have been eliminated from the church. If the church desires to win back its waning influence it must return to the methods and reactivize the spirit of the prophets. Their solicitude was not for property, but for personality. If this note be struck from the pulpit many now deaf to its message will be ready to hear it."—*Dr. Emil G. Hirsch.*

"A religion of sympathy that enters into and helps bear the burdens and sorrows of a suffering world and that tries to correct the injustice and abuses of the power of wealth would be welcomed by the toiling masses.—*Rev. Dr. H. W. Thomas.*

The above statements were made at a meeting under the auspices of the Congress of Religion in Unity Church, Dearborn avenue and Walton place. Rev. Albert Lazenby of Unity Church presided. The subject under discussion was, "The Church and the Masses."

In the course of his address Dr. Hirsch said:

"The prospect that they who fast here shall feast in the beyond is too indefinite to awaken religious responses in the hearts of the toilers. But the imputed sympathy of the church with the powerful of earth has done much to keep the masses from throwing in their lot with the ecclesiastical establishments. Dogmatic disquisitions have but little charm to overcome this growing feeling of distrust. Neither have the subtleties of transcendental metaphysics and intellectualism. They hunger for bread and are offered a stone. Altar and throne, so runs the impression, have always been in league with each other to hold the people in subjection. Today priest and financier continue the old tactics.

"The old prophetic religion certainly espoused the cause of the weak against the mighty. If the church desires to win back its waning influence it must return to the methods and reactivize the spirit of the prophets. These men of Israel had little to say regarding theology about the hereafter. Their appeal was about the things of this life and the doings of men."

Rev. H. W. Thomas said:

"Somehow, the churches have lost their hold upon the confidence and sympathies and almost the respect of the laboring people. I asked a leader of a labor union of 300 how many attended any church. 'Practically none,' he said. 'A few women may go, but not half a dozen men in a year.'

"Whether right or wrong, the laboring men feel that the churches in general are not their friends; that they are for the rich; that money controls both the pulpit and the pew; that the preachers, as a rule, either do not care for the rights of the laboring man or that they dare not plead his cause. Under present conditions the rich are almost a necessity for the support of the churches, and naturally their friendship is sought.

"Great changes have come in the thinking of the masses; they no longer believe in the old doctrines of original sin, substitutional atonement and endless punishment, and are not interested in the churches and pulpits that are compelled to stand by these dogmas. The fear of hell fire has lost its terrors; but the real hell, the consequences of wrong, would not, could not be cast aside, and the appeals to life, to the divine in each soul, would have a winning saving power. A religion of sympathy that enters into and helps bear the burdens and sorrows of the suffering and that tries to correct the injustices and abuses of the power of wealth, would be welcomed by the toiling masses."

To this we append word of the pastor, Mr. Lazenby:

We had a splendid meeting last night; congregation of upward of five hundred. Thomas and Hirsch were the speakers. Dr. Hirsch was in splendid form. He is a host in himself.

At Hammond, Ind., twenty miles out of the city, Mr. Jones spoke at 4 o'clock in the afternoon to a large audience of men alone on "The Common Territory in Religion," and in the evening he occupied the pulpit of the Emmanuel Baptist Church by invitation of the pastor. He preached on the gospel of character. The audience was large and hospitable.

Next Sunday night the Congress will be held at the Church of the Redeemer, Universalist, Rev. F. C. Priest pastor, corner of Warren avenue and Robey street. Rev. Vandelia Thomas and the editor of UNITY will be the speakers. Dr. Thomas will preside.

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.

BY E. BENJAMIN ANDREWS, PRESIDENT OF THE UNIVERSITY OF NEBRASKA.

I.

Public Schools the Schools for Children.

Influences which need not here detain us lead many parents to patronize private schools. The writer believes that in nearly all cases this is to the detriment of the children. He is of opinion that, excepting backward localities and feeble or otherwise peculiar children, a public school education affords a far better preparation for life than one obtained in a private establishment.

Private schools have and always must have an important mission. Pupils frail in body or mind, who cannot safely be subjected to any rigid regimen, but must be nursed, allowed for, coaxed and amused, can in most cases be best dealt with under private tuition. Normal and virile children, however, do best in the schools which are meant for all.

Few are aware how rapidly, in advanced communities, the public schools, outstripping all save the very best private ones, each year improve in housing, in methods, in standards and in equipment.

Most private schools are held either in buildings planned for some other purpose, or in school structures arranged with more thought of honoring rich donors than of pupils' needs. There are exceptions to this, like the magnificent Drexel Institute building in Philadelphia, not excelled in pedagogical properties by any school edifice in America; but the exceptions are striking by their fewness.

Now-a-days public school buildings are constructed with a single eye to the proper schooling of children. School architects bear in mind that intellects can duly grow only in healthy bodies. Nowhere is greater care taken to promote hygiene. Perfect ventilation, plumbing, lighting and heating are sought. Athletic exercises are encouraged by well-furnished gymnasiums and spacious playgrounds.

The amplest facilities auxiliary to teaching are supplied. Most high schools have excellent chemical, physical and biological laboratories. Few colleges own so valuable scientific apparatus as the Lake View High School in Chicago. All the best elementary schools possess libraries. Public school pupils are enabled to perform much work in science, literature and history which, though perhaps not very profound, is truly original and in the highest degree useful. They not seldom show collections of wild flowers and plants which are scientifically meritorious.

Delightful æsthetic provision is made. School-houses are built to realize beauty and symmetry as well as utility. Thanks to refined teachers and to Art Societies, once desolate school grounds are now transformed into beautiful gardens, with oft-shaven lawns, bright flower-beds, and pretty shrubbery. Outside walls are festooned with ivy. Ugly board fences give way to rustic hedges. Children take unbounded delight in their school-gardens, carrying thence to their homes and through their lives a love for flowers and for all beauty.

Within, delicately tinted walls are hung with photographs of art masterpieces. In woodwork and in furniture harmony of color with form is realized. Choice specimens of sculpture adorn corners and niches or stand boldly upon or before teachers' desks. Who can estimate the refining effect upon youth to have constantly before their eyes all their school-days the ineffable grace of art works like the Sistine Madonna, the Hermes of Praxitiles or the Venus of Milo! Such influence far outvalues many things learned from textbooks. In some schools pupils' interest in art thus awakened has led to brief but profitable courses in the history of architecture, painting and sculpture. An artist career may begin in this way.

Not to mention helpful kindgarten devices carried up into the grades, "executive" studies are introduced, such as manual training, household art, drawing, and music. Nature teaching opens childrens' eyes to the beauties of skies, woods and fields and their minds to meanings previously hidden, in well-known members of the animal creation. Master methods in teaching old subjects are applied, whereby naturally prosy things are rendered inviting.

Good teaching outweights in importance everything else. Rich personality in teachers is indispensable to this. The old notion that an otherwise good-for-nothing person is fit to "keep school" no longer influences the employment of teachers in any American city. Public schools demand, and, as a general rule, obtain, teachers of the finest mentality, refinement and character.

As in world life so in school life competition is a healthy spur to endeavor, and it is far keener in public than in private schools. Classes are larger and the variety of minds greater. Good-sized classes are in themselves inspiring; and they thus bring to bear greater pressure to stimulate the effort needed to reach their higher standard.

The public schools are the strongest social force we have, binding together the various and complex elements of society and breaking down social barriers. They, more than aught else or all else, bring it about that the Russians and Poles, Hungarians, Italians, Greeks and Irish among us have none but American children, and that the rich and poor to so good an extent meet together feeling that the Lord is the Maker of them all.

They foster patriotism and the democratic spirit, thus mightily helping to create good citizens. The school is the foundation of the state, and, to have the most solid character as such, ought to be modeled after the principles of the state. As Colonel Higginson says: "Since we are and are to be a democracy, it is of the greatest importance that the children of the community should grow up together and especially that the more favored children should find themselves equaled or surpassed by children of those less favored." Were children to be brought up in a patrician atmosphere they could not but grow into an anti-social race, wanting in public spirit. Youthful prejudices are tenacious. It is well that the bank president's and the butcher's son study and play side by side and that the better dressed of the twain often has occasion to envy the other his superior ability.

Most of the excellences mentioned of course characterize in a measure not a few private schools; but no connoisseur will maintain that these exhibit them to anything like the same extent as public schools do.

"We grant," says the critic, "that, in the main, public schools are well equipped, ministering admirably to pupils' physical and æsthetic needs, and that the instruction they offer, also their social and civic spirit, is usually of the best. But we fear their moral influence. Does not this tend to be rather low even when it is not vicious?"

On Rutherford B. Hayes's election as president a newspaper said he would be found to be a good man but not "goody-good." The inelegant phrase marks an important distinction. Public schools, it seems to the writer, tend to turn out good young people and private schools to turn out "goody-good" ones. Which sort is the more needed?

Because public school pupils sometimes, perhaps usually, appear less well-behaved than others, less meek, orderly, quiet, obedient, and gentle, some set them down as lacking in essential character. Such a thought appears to the writer not only entirely mistaken but in its implications positively dangerous. It is the reverse of true. For the building of sturdy character the public school has, among the influences which now reach American youth, no equal whatever.

Its efficiency in this function does not proceed mainly from the example or precept of consecrated teachers. Those forces are indeed invaluable. Most parents would be at once surprised and pained to learn at how early an age children cease regarding parents as popes and begin hailing favorite principals and teachers as pontificial authorities in all matters of etiquette, belief and conduct.

This is of course recognized in private schools. Most of these are carried on in the supposed interest of religion, selecting teachers who are expected to impress pupils for good by superior consecration. The effect is not seldom quite the contrary, pupils ignoring even the truly praiseworthy characteristics, habits and precepts of a teacher out of the suspicion that such, instead of being hearty, are devices for earning salary. Even pupils' religion, if religion be thought of as meaning radically good life and not mere external or ecclesiastical habit, is more certain to be promoted by a teaching force of men and women chosen merely for ability and character than by one whose members must have subscribed a creed.

This in effect disposes of the charge that the public schools are "godless." Are creeds, liturgies, vestments and preaching the real creators of inner worth and devoutness in men? Only the thoughtless speak so. Sober teachers, even among the strictest sects, proclaim that the faith and worth of those who possess these—Christs, prophets, apostles, parents, teachers—are what fundamentally beget the life of God in human souls. When ceremonies seem to have saving grace it is because of the revered personalities back of them.

The chief moral agency operating within any school public is the influence of pupils upon each other. The pupils of an ordinary-sized public school form a miniature humanity. Some of them may now and then be naughty, but they can only with difficulty and by exception be narrow, weak, or radically evil. Their life together begets candor, courage, energy, self-reliance, perseverance, grit, justice. Each stands on his own merits. Each must fight his own battles. None receives favors because of money or social position. All learn that sincerity, worth and industry alone permanently count. Could there be a choicer training in the essentials of character? Were all thus educated there would be no snobs or cowards.

The private school affords little opportunity for the acquirement of strenuous qualities. In private schools partiality, favoritism is almost inevitable. Teachers cater to "better class" pupils in a way which sensible patrons would abominate if they knew. A school administered to suit the wishes of a class, devoted to making things pleasant for such or such children, is sure to be enervating. If numerous, such schools would menace our democracy, for they cultivate contracted, self-centered and egotistical views of life.

Contrary to a common thought public school experience is if possible more to be desiderated for girls than for boys. Girls have not in later life the chances their brothers enjoy to broaden horizons by mingling with various classes. In women as in men, moral culture can be developed only in facing various phases and orders of humanity. Girls, too, must learn to get on with people they do not like, to do and bear hard things. Coddling, pampering can never grow ideal women any more than virile men. This is saying still again that admirable character can arise only in a general and representative community.

Higher Living.—XXXIII.

He was a vigorous animal with a ready understanding, but no spark had yet kindled in him an intellectual passion; knowledge seemed to him a very superficial affair, easily mastered; judging from the conversation of his elders, he had apparently got already more than was necessary for mature life.—*George Eliot.*

Suppose that never in his life, whether spontaneously or under the influence of others, he had experienced any faint desire of amendment; the reason is, because he entirely lacks the moral elements and their corresponding physiological conditions. * * * If nature has laid no foundation, given no potential energy, there is no result.—*Ribot.*

The guardians of the young should strive first of all to keep out of nature's way, and should merit the proud title of defenders of the happiness and rights of children.—*G. Stanley Hall.*

One of the most important cares which ever overtakes either parents or society is the exceptional child—the child who, by birth or disease or accident, is rendered abnormally different from his fellows. Frequently such a child represents not only the degenerate terminal of a given line of ancestry, but likewise a kind of definite experiment, in which nature seems to be trying to do what she can in some unusual direction. This makes it comparatively easy to recognize the characteristic features which constitute the variation from the normal. Says Dr. Folsom: "The innate tendency to be an exceptional child shows itself by irregular or disturbed sleep, irritability, apprehension, strange ideas, great sensitiveness to external impressions, high temperature, delirium, or, in convulsions from slight causes, disagreeable dreams and visions, romancing, intense feeling, periodic headache, muscular twitching, capricious appetite, and great intolerance of stimulants and narcotics. At puberty, developmental irregularities are often observed in girls, and not seldom perverted sexual instincts in both sexes."

This list, and also the discussion of the peculiar facts and predispositions which characterize the exceptional child, might be extended almost indefinitely. Yet, often, there would be revealed only certain things that would look very like the most normal make-up with which we are acquainted. But always, nevertheless, there would appear, upon closer inspection, certain peculiar markings or groupings of marks that would unmistakably put one in mind of the child to whom the greater attention should be given. Occasionally, such a child would be found surprisingly to represent the highest potentiality to which the race has ever attained. For, as Browning says,

> "Only the prism's obstruction shows
> The secret of a sunbeam, breaks aright the light
> Into jeweled bars from blankest white;
> So may a glory from defect arise."

But we must always remember that whether the glory in any particular child will actually arise or not, may depend—usually must depend—upon the way in which the defect is handled.

Jewelers tell us that often the crystal having the richest iridescence is the one found to be full of fractures in every direction; but that its actual value depends absolutely on the way in which it is ground and polished. And so we may say of the exceptional child. He is a prism, not only, but a many-fractured crystal, which, in skilled hands, may be sometimes

so finished as to afford the brightest radiance of all the colors we like. Even genius, that high refraction of the spirit life, may be potentially present in some rollicking Goethe, much-tormented Byron, or precocious Mozart. But it may take something akin to another genius, namely, a high grade of sympathetic intelligence, to make a timely discovery of this, and to provide the needed environment for its true revelation.

Indeed, it may be said that no greater service can be rendered the exceptional child, than that which comes from trying, in some way, to furnish him with proper copies for repeated dramatization in his own little self-world. For in such dramatization he is often very adept—in fact far beyond his more normal fellows. Often preternaturally sensitive and impressionable, he soon acquires a habit of exclusively morbid reaction to his environments, which shows later either, as a fixed badness preventing the influx of helpful influences, or else as a babyish shrinking which robs him of needful contact with the world. In either case, the child has a right to such intelligent forethought and protection as will not unduly expose him to the implication that he is different from his fellows. Indeed, no child should ever be intentionally branded in any such manner. He has a right, which none may deprive him of, to be cared for in such a way that eventually he can enter life without being thus handicapped. The child of the "home," the "reformatory," the special institution of any kind, must forever possess the consciousness of such a branding, and very usually to his detriment. What is needed ideally, at any rate, is that he shall, so far as possible, be cared for right where he is, and altogether more generally, by some one especially qualified to do so. This latter is necessary in order that normal children shall not be contaminated by the abnormal contact or example. Hence, not only should parents be properly trained to care for such exceptional children, or at least, should take especial pains to inform and discipline themselves for this duty, but, likewise, every large school or group of smaller schools should have an expert teacher whose entire business it should be to study and help these children and to protect others from them. Moreover, such an expert teacher could not only be of use to the exceptional children themselves, but also of incalculable help to those parents who are not too conceited and self-complacent to learn needful things, even at the offer of technical preparation and practice. For it is fast appearing that every schoolroom presided over by a normal or otherwise specially prepared teacher should be also a school in which parents themselves may learn many things that will help them in the home; while surely there is not any sort of teacher whatever, who could not better his or her own qualifications by frequent visits to parents and friendly conversations with them. Working together, then, as parents and teachers always ought to work, and as they now can work, such children as we have portrayed need not longer be so generally left to take their unequal chances in a disregardful or condemning world. We should all see that the door is now open for entering into a far better comprehension of, a kindlier heart for, and a truer hand over, these exceptional and always pitiable, as well as more or less dangerous, children in our midst—children for whom it may be truly said, "Fate dips a poisoned pen in blood and writes a wrinkle on the soul"—and profit by the revelation accordingly.

Again, more frequently worse in households than are vacant chairs, so it seems to the world in general, is the one which is permanently filled by actual deformity or disease. An extreme phase of this kind of household experience has recently been powerfully portrayed in the novel, "Sir Richard Calmady." Generally speaking, so long as the difficulty remains differentiated in the parental and public mind as rather exclusively physical, just so long is the subject of it given every allowance and every sympathy possible. In extreme cases there seems to be no limit to the kindly and helpful regard which may be afforded; and this, with the clearest conscience and fullest justification possible. Given a club foot or spinal curvature, a faulty heart valve or imperfect eyes and ears, a palsied hand or obvious exhaustion, or disease, and the hand that is not outstretched to protect and help such an one is called "brutal" and, of course, justly so.

And to the parent, especially to the mother of such a child, how emphatic the partiality both given and demanded. None of the whole flock seems quite so precious. All the other members may be given luxuriant estimates, and upon them may be based every hope that is fond and satisfying. But this one—this small cripple, with no or little prospect at all—it is he who gets closer and closer to the heart, and at last fairly revels in a love, peculiar, it is true, and yet never for others, more deep or lasting. Indeed, no picture in the home gallery is quite so noticeable as this of physical defect, enfolded closely in the parental soul. It is the hundredth of the flock enveloped in rejoicing, too, such as only the bells of heaven can appropriately attune.

Moreover, it is a fact that, now-a-days, so much attention is being given to children having defective physiques, as well as to those burdened with all the fag and distress that come from a lack of physical force, that one scarcely has need to dwell upon these except to call attention to one serious thing, namely: That whenever physical defect leads to incessant nick-naming and guying, this is apt to be unconsciously taken on by the unfortunate subject and then, perhaps forever after, to stand seriously in the way of the development of that native individuality, which, we are now coming to see, is due to every child. The fact is, we must all learn anew and much better than heretofore the lesson involved in what is known as the motor force of ideas. For, once get an idea—even an ignominious one—into the plastic mind of a child and especially if it be frequently urged, it will hold on indefinitely and do its work with like persistence. Hence the plea is not uncalled for that all who have the care of such physically defective children should try in every way possible, either to prevent all such detrimental "tagging," or else to substitute some other better one, in order to offset its evil influence as quickly and forcibly as possible.

But we have now to notice that the interest we all take in the physically defective or diseased child makes it very mysterious indeed that a certain other kind of deformity, which is certainly not less frequent nor less important, should be so often regarded in directly an opposite way, even by parents themselves. Let it but appear that not the physical, but the mental or moral nature is defective or perverted, then how our sympathies are apt to be repelled and all our extra care to be charged religiously to its debit account! Given ten ordinarily good and intelligent people, and nine of them will surely excuse and palliate and try to help the results of obvious physical defect where they nearly every one will have more or less neglect, scorn, condemn or punish the outcome of mental and moral delinquency; and this after all the many centuries of educational and religious activity devoted assiduously to matters temperamental rather than merely

physical. Is it possible that our apprehensions of human characteristics are becoming too intellectual to be just? Have we really become blind to the affairs of the spirit, and are now seeing only, as it were, skin deep? Dr. Holmes puts it not untruly when he says: "I feel as if we ought to love the crippled souls, if I may use the expression, with a certain tenderness we need not waste on finer natures." Surely it is the sick and defective interiorly, as well as exteriorly, who need a physician and pedagogue —many times, even much the more urgently.

SMITH BAKER, M. D.

The Light of the World.

God whispered light when earth in space awoke—
Like wondering child in terror of the night;
He wrapt it round with beauty of his light,
And so the ancient reign of darkness broke.
His word creative thus its blessing spoke,
To make man's way of progress ever bright;
And when the dear Christ came, arose in might
A golden star no murk or mist might cloke!
Still in our sky that candle brightly burns,
The hope of goodness in its joy supreme,
Clear guide upon the road of virtue true;
And each wise soul unto its shining turns,
And follows it as faith's immortal dream,
Until the cradled Christ appears in view!

WILLIAM BRUNTON.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

BY W. L. SHELDON, LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS.

CHAPTER IX.

BEING SAVING.

Proverbs or Verses.

"He who saves in little things can be liberal in great ones." German.

"For age and want save while you may,
No morning sun lasts the whole day."

"Saving comes too late when you get to the bottom."—Seneca.

"Saving is a greater art than gaining."—German.

"Know when to spend and when to spare,
And when to buy, and thou shalt ne'er be bare."

"Thrift is the philosopher's stone."

"A farthing saved is twice earned."

"He that eats and saves, sets the table twice."

"Cut your coat according to your cloth."

"Waste not, want not—waste makes want."

"Wasting is a bad habit; sparing, a sure income."

"To burn out a candle in search of a pin."

"In the happy family, as in the state, the best source of wealth is economy."—Cicero.

Dialogue.

We seem to come on many habits, good and bad, and you may think there are more bad ones than good ones. But that will depend.

Suppose we talk today about a good habit. We mean by this, do we not, that a habit that is good is always a good habit? "Yes," you say, "of course." For instance, if acting under the influence of generosity you were to give something away to a person who asked for it, when it was really needed for a sick brother or sister at home, it was a good habit, nevertheless? "No," you hesitate.

But if so, it strikes me that you are taking back what you said at first. "Well," you add, "perhaps one good habit needs to be kept in check by the influence of another good habit." Yes, that is the point exactly.

Have you ever noticed the contrast between two boys or two girls, how, if they have any money given them, one goes at once and spends it, all of it, right away, and how the other may spend only a part at once, or perhaps not spend any of it right away at all, because he has thought the matter over and wishes to keep a part of it to put away somewhere?

How would you describe the conduct of this second boy or second girl? "Why," you explain, "it is being saving." Yes, that is one way of expressing it. But can you think of any special characteristic it suggests—in a short word of one syliable, beginning with T? "Thrift?" Yes; and what does it mean? "Oh, saving one's money," you explain.

But is that it exactly? Suppose a person went on saving his money, not really allowing himself enough to eat or enough clothes to wear, just for the sake of the money, in order to hold it and keep it. Would you call that being thrifty? "No," you tell me, "just the other way. It implies saving one's money *for a purpose,* so as to be able to use it by and by."

How do you speak of the man who saves the money just for itself, denying himself or his family even the necessaries of life? "He is a miser," you say. But he is saving, is he not? "Yes," you admit, "in a certain way." But is he thrifty? "Oh, no; on the contrary, he gets no good out of the money. It is of little more value to him when he has a great deal of it than when he had none at all."

Do you recall a phrase we often use in regard to the saving habit, and what it is for? Something to do with the weather? "Yes," you answer, "being ready for a rainy day."

What sense is there in a saying like that? How does the saving habit make us ready for a rainy day? "Why," you point out, "it means that if a man has to work out doors he may not be able to continue at his labor when it is raining, and so he cannot be earning anything. At such a time, if he has not saved up, he will not be able to buy anything to eat or drink or any clothes to wear."

It strikes you, does it, that being thrifty, in order to be ready for a rainy day, may be a good habit? But is it an easy one to acquire? Why is it, do you fancy, that some people are thrifty and some are unthrifty? "Well," you answer, "some people may not try hard enough." Try what? "Oh, try to be saving."

You feel, do you, that it requires an effort to be saving? But why should that be so? One could be thinking of the pleasure one might get from spending the money by and by.

"Yes," you add, "but that may not be as nice as having the pleasure just now." You assume, do you, that refusing pleasure just now for a greater pleasure by and by does not come easy as a habit?

How would you describe the real purpose that we should have in wanting to have the habit of saving? If I can buy five cents' worth of pleasure today and five cents' worth tomorrow and five cents' worth the day after tomorrow, why is it not as good as fifteen cents' worth all at once?

"As to that," you explain, "perhaps with three times as much money we can get more than three times the worth of satisfaction or pleasure." Yes, that is true. There are certain things we can have only by saving up for them, and it comes pretty hard to do it.

Suppose, for instance, you wanted to make your father or mother a Christmas present, how could you possibly do it without asking them for the money? "Why," you say, "one might save one's pennies for a long while and then have enough to buy something for them."

But could you spend the pennies, all of them, as they come, and be able to do this also? "No," you smile, "that could not be done." I wonder if you have ever heard of a rather slang saying in this connection, and whether you can see any meaning in it? It runs this way: "You cannot have your cake and eat it, too." That is nonsense, of course.

But do you see any point to it? "Yes," you answer, "it implies that if one spends one's money, then it is gone and one cannot get any good from it by and by. One has to make one's choice."

But do you think that we ought to save all that we get? Should every single penny or piece of money that is given to us be put away in a bank?

"No," you answer, "we need to get some good out of it as we go along.." Yes, you are right. One should be allowed to spend a little money or a little something of what one receives.

Then what course might we pursue in order to be saving? What sort of a method could one try? "Why," you suggest, "one might perhaps save half the money that one gets, and put it in a bank, and spend the other half, or save three-quarters, or something of that kind."

But suppose a boy should spend a quarter of what he receives one day, and a half another day, and three-quarters the third day, do you think that boy would ever be able to save very much? "No," you assert, "on the contrary, he would probably end by giving up trying to save altogether."

Why so? He began by saving a good deal. "True," you continue, "but one must have a regular way of doing it, putting aside just so much all the while, or else one will not save at all."

Do you know how grown people sometimes proceed in order to be obliged to have a regular method of saving? What kind of an insurance do they often have, for instance? "Life insurance?"

Yes, you see, people may compel themselves to adopt the habit of saving so much regularly, by taking out what they call "life insurance." Then they must keep up their payments, or else they would lose a great deal by stopping.

But what if a person were trying to be saving, and every time he got so much saved, perhaps twenty-five cents or fifty cents, or one dollar, he went at once and spent it, and never managed to save more than just that fixed amount, what would be the trouble with that sort of a person?

"Why," you assure me, "his habit was not fixed enough." But can you suggest any method by which he might be able to establish himself more firmly in the habit, and so prevent himself from using that money every time it reached a certain sum?

"Oh," you say, "he might make a resolution." But do you think he would keep it? "You doubt it?" What else could he do? "Well," you answer, "he might put the money where he could not easily get it."

You mean, do you, that he might place it in his father's or his mother's hands, and tell them not to give it back to him at all, until he had saved up two dollars or five dollars, or some other definite amount? In that way he would *compel* himself to improve in the habit of saving.

What is it, in the long run, that keeps people from poverty? "Why," you assert, "it is work, earning one's living." But there are persons willing enough to work, who yet are very poor? "Yes, sometimes," you admit.

Then what is it that makes them poor? "Oh," you tell me, "they may have had bad luck. Maybe they could not get work. Perhaps they are sick or unfortunate."

You think that misfortune or sickness or accident may keep a man poor. But is there any other possible cause? Could people who are unfortunate or even sickly, ever escape from poverty? "It might happen," you add; "they may receive gifts, or be able to earn more money when they do work, even if they cannot work as much as others." Yes, but what if they spend everything as they go along? "In that case," you tell me, "they would be poor under any circumstances."

What else, then, may keep people poor? "Oh," you answer, "being unthrifty, and not having the habit of saving." Yes, that is emphatically true. Poverty very often comes, as well as great hardship, from carelessly spending as one goes.

But how would it be if one waited until one grew up before cultivating the habit? Why should we begin to save a little even when we are children? "Well," you explain, "perhaps in that case it will come easier to us to save when we are grown men and women." Yes, you are right.

Are there any young men, for instance, just beginning life, who spend every cent they earn every week? Why is it they do this? "Perhaps," you suggest, "they never had the habit of doing otherwise. When money was given them they just spent it and never began the habit of saving anything."

Yes, you are right. One may have to begin by saving what one receives as a gift, in order to form the habit of saving a part of what one earns. If we do not begin it as children we may never begin it at all.

But there is another phase of this habit that is rather strange. Did you ever hear the proverb, "Penny wise, pound foolish?" Suppose I tell you what the words imply.

The word "pound" means a sum of money, about $5.00, over in England, where the proverb arose. Now suppose a person should be very careful in saving his pennies, never wasting them, but when he had a larger amount, say five dollars, then should go and spend that whole amount on the first thing that came into his mind, how would that strike you?

"Well," you answer, "he might almost as well have spent the pennies all along as fast as he received them." But would it be thrift? "Of a poor kind," you assert.

You mean that being thrifty applies not only to what we do with the small sums we save, but the large sums as well; it depends on the importance of the purpose we spend our money for?

What if a person has saved quite a large sum, several dollars, or even several hundred dollars, and then thinks of some really important thing he wants, and goes and spends the whole sum because he really required it, would that be unthrifty? "No," you reply, "not if he needed that thing very much." But do you think it was wise of him to spend every cent of all he had saved?

"Perhaps not quite all of it," you confess. Yes, I agree with you. It is a bad kind of thrift to spend every cent of one's savings, even for something very important. Better keep a little in reserve and not let the last cent go.

After all, what is the best purpose of all, would you say, in being saving or thrifty? "Being ready for a rainy day," you answer? Yes, but when the rainy days come, you may be able to borrow something from your friends.

"That is true," you assure me, "but it is not so nice to borrow of one's friends." Why? I ask. "Oh, it makes one dependent on them.' You assume then, that one of the highest purposes of thrift is that we may be independent.

Yes, it is a most painful experience if there is nothing left for you but to borrow from somebody. One somehow feels ashamed. It is no longer as if you just depended on yourself. It makes one feel "small."

By the way, let me give you four pretty lines of verse describing the purpose of thrift:

> "Not for to hide it in a hedge,
> Nor for a train attendant;
> But for the glorious privilege
> Of being independent."

You see the significance of the verse, do you not? The first man that the poet mentions, is the miser, who wants to save just in order to hide the money away. The second man is the one who wants to make a show, and have a lot of servants attending him.

The third man who wishes to acquire the habit of saving, does it in order that he may not be a burden to others, but can be self-dependent and therefore independent.

Points of the Lesson.

I. That saving should not be for the money's sake but as a means of self-preservation.

II. That by saving, one can do more with larger resources when these can all be used at once or together.

III. That saving has to be done regularly according to a system, if it is to be acquired as a habit.

IV. That saving is one of the greatest means of avoiding the evils of poverty.

V. That saving is also a great means toward preserving one's self-respect.

VI. That the habit of saving should be formed when people are quite young, if it is to be acquired as a habit.

VII. That people need to be saving about items great as well as small.

VIII. That the habit of saving may preserve us from taxing our friends and being a burden to others.

IX. That the habit of saving is supremely of value, by helping us to be self-dependent, rather than dependent on others.

Duties.

I. We ought to save so as to be ready for the "rainy day."

II. We ought to save, not for the money's sake only, but in order to be able to put our money to better or larger uses.

III. We ought to begin saving when we are young, so as to acquire the habit of saving.

IV. We ought not to spend our savings all at once.

V. We ought to save so as to become self-dependent and to have our resources in ourselves.

FURTHER SUGGESTIONS TO THE TEACHER.—In a lesson like this, a biography might be introduced for the purpose of illustration. The teacher should use his own judgment here in the matter of a choice. But he might for instance take up the story of the life of Peter Cooper. It is connected with experiences of struggle and hardship. And the point should be brought out that being saving as a habit can only be cultivated at a sacrifice involving hardship and oftentimes a great deal of struggle. A sketch could be given of the difficulties through which Peter Cooper passed and how finally he amassed his wealth. The advantage of this biography is that it also points the additional lesson in showing what opportunities one may have later in life to put one's savings to a good use, if one forms the habit in early days. The story should not be completed, therefore, without describing the philanthropy of Peter Cooper; how much good he accomplished with his money; and what a service he was able to render to the world by having had his experiences of struggle and hardship when young and by having acquired the habit of saving in his early days. Naturally the teacher must be on the lookout not to foster the expectation that the habit of saving will necessarily bring wealth. It can be stated that the wealth of Peter Cooper may have come in part by accident of special opportunities. Under any circumstances, however, the young people can see that the habit of saving would be sure to put them in a better position for being of service to the world, whether or not they have a chance to accumulate wealth. There is also the subject of "Poor Richard" and the story of the life of Benjamin Franklin.

Christ was alone in Gethsemane, but—at the sermon in the wilderness, where food was provided, the attendance was four thousand.—*William George Jordan.*

THE STUDY TABLE.

Reviews by Mr. Chadwick.

THE HENCHMAN.*

This is pre-eminently a novel of New York State politics. It sets forth the relations of a certain boss, who is not more definitely indicated than by his title, with a rising politician, the 'henchman" of the book. There is a great deal of verisimilitude, so much that it would not be strange if a brace of New York politicians should resent what is so much like twitting upon facts. But there are details which enable either of the two to say, "Shake not your gory locks at me," and the novelist to protest that he had no particular gentlemen in mind. It is significant that the henchman grows less subservient to the boss as the story proceeds and ends with the governor's going his own way, threatened with the loss of the presidency by the boss, and denounced him as "an admirable fool." The ways of politicians are described as if by one who knows them well. As certain phychologists conceive that there is no real connection between our thoughts and the motions of our brain-substance, only a parallel development, so here the woman part of the story has no connection, or little, with the rest, and is not an agreeable addition. The character of the henchman is not pulled down by it, but he is injured for our imagination by the unsavory association. The book is written in an extremely vital and interesting manner, and it is not one of the least in a small but growing library of political novels to which Mrs. Adams' "Democracy" and Paul Ford's "Peter Stirling" are until now, perhaps, the most important contributions.

A HISTORY OF THE AMERICAN PEOPLE.†

It is a remarkable fact that heretofore we have had no complete history of the United States of equal elaboration with this, which starts from the first discoveries and settlements and bringing us down to the threshhold of Roosevelt's administration. Bancroft stopped short with the Convention of 1787; Schouler begins at 1783 and his last volume contains nothing of our most recent history. If Fiske's volumes begin earlier, they stop shorter. Moreover, they have not the continuity proper to a single history of the times they cover. President Wilson's five volumes cover the entire history from the discovery of America until now, and they do this with a general fairness and proportion, one part with another. The latest period is not scanted in proportion with the earlier and earliest, as is generally the custom in histories that pretend to bring their reviews down to the present time. Even so admirable a book as Green's "Short History of the English People" violated every principle of proportion in the scantiness of its dealing with the nineteenth century and its final slurring of important matters to which the author has given prominence in the earlier parts.

Dr. Wilson (it is too laborious habitually to call him "President") has not, however, written a history the particular parts of which are equal to the best special histories. Five volumes in such large type, so openly printed and with so much consumption of space by illustrations, make elaborate treatment impossible. We have, for example, 115 pages covering the ground of Fiske's "Critical Period," less than 100 pages corresponding to Henry Adams' nine-volume history of the terms of Jefferson and Madison; about 150 pages

*The Henchman. By Mark Lee Luther, author of "The Favor of Princes," etc. New York: The Macmillan Company.

†A History of the American People. By Woodrow Wilson, Ph. D., Litt. D., LL.D., President of Princeton University. Illustrated with portraits, maps, plans, fac-similes, rare prints, contemporary view, etc. In five volumes. Cloth, 8vo. New York and London: Harper & Brothers, 1902. $17.50 net.

for the years to which Rhodes devotes four stout octavos, which contain a quarter more words than Mr. Wilson's five, making no deduction for the space given to illustrations. These, except for the admirable photogravures, add much to the value of the book, less to its attractiveness. They necessitate a glazed paper throughout which, though fun for the illustrations, is death for the reader's eyes. They take a wide range both in their subjects and quality. The ideal representations will no doubt assist, where they do not pervert, the reader's imagination. The portraits are presumably the best available, but many of them are not flattering. The most interesting illustrations are the fac-similes of old title pages and contemporary documents.

But while the expansiveness of the special history of this or that period was of course impossible, Dr. Wilson has, in general, allowed to each successive period its appropriate space. If there is an exception to this rule it inheres in the period of the anti-slavery conflict. Possibly there is here something of the Southern bias of his birth and of Princeton as a college which always had an important Southern constituency. What is likelier is that we have something of the growing disposition to minimize "the late unpleasantness," which morally is well enough, but to make history an eirenicon is to abuse its rights. Dr. Wilson does not confuse the main lines of the controversy, but his measured emphasis upon them is that of the man who is remembering to forget as much as possible. And in this connection we are bound to notice an inadequate emphasis of first-rate importance, viz., that upon Garrison and the abolitionists. They have but two mentions in the index, and these fairly represent the treatment in the book, where the sole reference to Garrison is merely casual, and he has no picture, where innumerable inferior persons are flattered more or less; and certainly Dr. Wilson is less just than usual when he writes of slavery in general, and particularly in the States, as something "which no opinion ever could touch or alter save the opinions of the States concerned." Channing did not think so. Even while conceding the immunity of slavery from national interference, he pleaded for the subjection of slavery to the stress of anti-slavery sentiment in the north as in England and other civilized countries. As to Garrison's part in what he saw of slavery's destruction, Mr. Lincoln's opinion was that it was of pre-eminent importance, and there could hardly be a better judge.

The book is written in an easy, pleasant, streaming style. There are no footnotes to break up the continuity of the impression, and there is no balancing of opinions upon doubtful points either to rest or to confuse the reader's mind. As a piece of literature the book is wholly admirable. The diction is warm and bright without ever passing into a rhetoric in the slightest degree fulsome or unchaste. The arrangement of the matter is happily conceived. In the first volume we have only two chapters, "Before the English Came" and "The Swarming of the English," the latter in eight parts and concluding with the Revolution of 1688 and the departure of Sir Edmund Andros. The second volume has three chapters, which lead up to the war for independence, and a fourth which brings us to the end of that war. The next volume brings us to the end of John Quincy Adams' administration. Dr. Wilson is quite as Democratic as Bancroft in his fundamental sympathies, but he is less a partisan and he does full justice to the work of Washington and Hamilton in the founding of the government; while, on the other hand, his admiration for Jefferson does not stay his hand in the matter of the Louisiana purchase and the embargo. The fourth volume brings us to the conclusion of the Civil War, and the fifth to McKinley's second election. No shadow backward from his tragic end is allowed to fall upon that triumph.

Macaulay's "History of England" has been called "a Whig pamphlet," and to the bitterly partisan Republican Dr. Wilson's history will possibly appear to be a Democratic pamphlet. Undoubtedly his sympathies, apart (guardedly) from the slavery question and the Bryan aberration, are Democratic rather than Republican. But a historian without any politics of his own would not be a desirable creature, nor would one endeavoring to please both sides with a judicious alternation of "Good God" and "Good Devil." Dr. Wilson is entirely simple and sincere, not concealing his own opinions, but having a due respect, if not for those of an opposite character, for the persons holding them. Where his approval halts his dramatic sympathy serves him in good stead. There are few pages in the book that are written more warmly than that on Bryan's campaign of 1896, though for "the silver craze" he has no word of approval. It would be hardly too much to say that the most lavish commendation is reserved for Grover Cleveland, and if, in this commendation, there is a smack of neighborly kindness, the note is still unmistakably genuine. But in some particulars the praise is not well considered. Cleveland's virtues were quite apart from knowing "how men were to be handled and combined." His most obvious failures were along this line.

For the convenience of the reader each volume should have had its own index or there should have been an analytical table of contents like that in Rhodes' history instead of the extremely general headings of divisions, which are now all we have. The individual reader will find things doubtful and defective here and there, but for a history sweeping along with even current from the beginning of the foreign occupation until now, here is one that could hardly be excelled.

JOHN WHITE CHADWICK.

Babel and Bible.*

In this lecture, delivered before the German emperor, by the eminent professor of Assyriology in the University of Berlin, we have a concise and clear presentation of the purpose and value of Babylonian investigation. The central interest is found in the fact that here we touch on themes already made known and interesting through the Bible. "The long-lasting dynasties here aroused to new life, however potent for history and civilzation they may have been, would not have aroused a tithe of their present interest, did they not number among them the names of Amraphel, Sennacherib, and Nebuchadnezzar, with whom we have been familiar from childhood." While, however, this interest is the most important, and while popular attention to Babylonian research is largely due to it, there are many reasons which warrant the diligent investigations now in progress in Mesopotamia. Delitzsch sketches the highly complex civilization of ancient Babylon, he points out the inter-relations of Bible lands, he emphasizes the world's debt to their former populations, and shows the way in which—not only Old Testament thought, but—New Testament ideas have been influenced by their philosophy and their religion. It is a fascinating story, simply and vividly told,—the story of a philosopher to an emperor, of a teacher to his students. The translation appears to adequately represent the author and the English edition is abundantly illustrated. F. S.

**Babel and Bible:* Friedrich Delitzsch. (Translated by Thomas J. McCormack.) Chicago: 1902. The Open Court Co. 8vo, pp. 66.

THE HOME.

Helps to High Living.

MON.—It is not how much a man may know, that is of so much importance, as the end and purpose for which he knows it.

TUES.—We learn wisdom from that which is called failure.

WED.—The great high-road of human welfare lies along the old highway of steadfast well-doing.

THURS.—Self-reliance and self-denial will teach a man to drink out of his own cistern, and eat his own sweet bread.

FRI.—The spirit of self-help is the root of all genuine growth in the individual.

SAT.—The nation is only the aggregate of individual conditions, and civilization itself is but a question of personal improvement.

SUN.—The lives of good men are almost equivalent to the gospels.

—*Samuel Smiles.*

Sympathy.

"Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy,
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch."

—*Exchange.*

An Audience with Edison.

Mr. Thomas A. Edison is one of the hardest workers in this country. He is never willing to leave his laboratory. The only way Mrs. Edison ever manages to get him to go to his home, when he is engaged on a problem, is to come after him.

He has a military bed in a room specially set apart for his own use, and here he stays sometimes for days at a time. He hardly stops even to eat and his meals are sent to him at the laboratory.

A good story is told which illustrates his devotion to work. A man who desired an interview on an important matter went to see Mr. Edison one day. He found the inventor in a dentist's chair, undergoing a painful operation on his teeth.

"I should like to speak to you a few moments on a very important subject, Mr. Edison," the visitor said.

"All right. Go ahead and talk. But I cannot afford to give both you and the dentist a separate engagement," replied Mr. Edison at intervals while the dentist was working.

The spectacle was a curious one, to see the veteran inventor lying on his back in the laboratory, with the dentist grinding away at his teeth, and at the same time listening to the words of his visitor, and occasionally making comments on the subject under discussion.

Mr. Edison has always been very jealous of his time, and expects his employees to be equally careful lest a single minute that might yield an important invention should slip by.

A year or two ago, an old friend, whose son was just starting out in life, called upon Mr. Edison and presented his son.

"My boy," said the friend, "is about to start on his business career. Now, I would like you to give him a few words of advice, and a motto which he can adopt in his work."

Mr. Edison was very busy at the time with half a dozen engagements pressing. But, looking up at the big dial of the clock in the laboratory, and shaking the young man's hand warmly, he said, with a smile that is peculiarly his own:

"Young man, the best advice I can give you is, 'Never look at the clock.'"—*Saturday Evening Post.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Man He Killed.

SCENE: *The settle of the Fox Inn, Stagfoot Lane.*

CHARACTERS: *The speaker (a returned soldier), and his friends, natives of the hamlet.*

Had he and I but met
By some old ancient inn,
We should have sat us down to wet
Right many a nipperkin.

But ranged as infantry,
And staring face to face,
I shot at him, as he at me,
And killed him in his place.

I shot him dead, because—
Because he was my foe,
You see; my foe of course he was;
That's clear enough; although

He thought he'd 'list, perhaps,
Off-hand like—just as I—
Was out of work—had sold his traps—
No other reason why.

Yes; quaint and curious war is
You shoot a fellow down
You'd treat if met where any bar is,
Or help to half-a-crown.

—*Thomas Hardy, in Harper's Weekly.*

Foreign Notes.

SMOKING ROOMS IN YOUNG MEN'S ASSOCIATIONS.—Some of the foreign Young Men's Christian Associations established smoking rooms in their buildings, but the experiment seems not to be very successful if one may judge by some evidence that is being quoted and circulated in Switzerland. The Bulletin of the Y. M. C. A. of Geneva, says:

The question now raised in this country is receiving attention in England as well. The Bulletin of the Manchester Association, the *Bee-Hive*, quotes the opinion of a man well known in London, founder of one of the great polytechnic institutes of that city, who expresses himself as follows:

"In a little society, from which our institute sprung, we had a smoking room and we soon discovered that it was frequented by a certain number of members of doubtful zeal, who took no interest whatever in the intellectual and physical development of the young men of our organization. It was their custom to take the smoking room by storm when their day's work was done, install themselves in the most comfortable arm chairs and stay there until closing time. This group, which became a veritable clique, was so troublesome that while I was gone on a voyage to the West Indies, the members called a general meeting at which it was decided to close the smoking room.

"The Polytechnic Institute in fact was not opened to invite young men to idleness and *far niente.* Most of those who frequent it are vigorous and active, much occupied all the evening in the gymnasium, the clubs for discussion, or the lectures. It is not our business to offer these young men the means of neglecting all these excellent opportunities to stretch themselves idly, pipe in mouth, in an easy chair. If a

member wants to smoke he has all the time going to and from the Institute and at home."

The *Bee-Hive* adds that a number of English Christian associations have been obliged to close their smoking rooms after a time and the Manchester Association had a very similar experience to that of the Polytechnic Institute.

We commend this testimony from actual experience to those enthusiastic librarians who have seriously considered whether a smoking room might not well be added as a feature to popularize the public library.

THE BALANCE SHEET OF THE CHURCH.—The *Frankfurter-Zeitung* commenting on the late papal encyclical quotes some interesting figures from the work of the French statistician, Yves Guyot, entitled the Political and Social Balance Sheet of the Church. One of the comparisons attempted by M. Guyot is that of the relative number of murders in the Catholic countries: Belgium, France, Spain, Austria, Hungary and Italy, and in all the Protestant countries: Germany, England, Holland and Sweden. It gives the following results: Italy, with its 31,000,000 of inhabitants has about twice as many murders as France with its 38,000,000; 135 per cent. more murders than Germany with a population of 56,000,000, and 668 per cent. more than England, which has 32,000,000 inhabitants. In Spain there are 45 murders per million inhabitants to 3.16 in England, so that there are in Spain 1,025 per cent. more murders than in England, or one in England to 10 in Spain. The difference is even more striking when neighboring countries are compared. Belgium with 6,700,000 inhabitants has 135 murders, while Holland has only 49 to a population of 5,100,000, thus there are 20 murders per million in Belgium to 10 in Holland. In other words assassination is twice as common in Catholic Belgium as in Protestant Holland. Turning to Germany, the latest statistics give the Catholics 39 per cent. and the Protestants 60 of the murders, but the respective numerical strength of the two confessions is 34 per cent. and 64 per cent.

In the matter of education it appears that in Germany 97.6 per cent. of the population know how to read; 94.4 per cent. in Switzerland; 87 per cent. in Holland; 58.2 per cent. in Austria; 43.1 per cent. in Hungary and 48 per cent. in Italy. In 1898 in England only 3.1 per cent. of the men and 3.6 per cent. of the women could not write their own name.

Since 1895, or thirteen years after the passage of the French law concerning compulsory lay-instruction, and the time at which its effects began to be visible, condemnations have diminished one-fifth; murder has fallen from 226 to 168; infanticide from 172 to 105; theft from 916 to 740, which proves in the opinion of the German editor that France in pursuing her struggle against clericalism has improved the education and diminished the criminality of her people. When the fruits of Roman Catholicism are compared with those in countries where it does not prevail, it is not difficult to decide which are the better, or to see in which are the evidences of the moral and intellectual "failure of civilization." M. E. H.

Books Received.

GINN & COMPANY, THE ATHENAEUM PRESS.

School of the Woods. Some Life Studies of Animal Instincts and Animal Training. By William J. Long. Illustrated by Charles Copeland.

FUNK & WAGNALLS, LAFAYETTE PLACE, NEW YORK.

Swords and Plowshares. By Ernest Crosby. $1.00 net.

THE MACMILLAN COMPANY, 66 FIFTH AVE., NEW YORK.

John Greenleaf Whittier. By Thomas Wentworth Higginson.

The Quest of Happiness. By Newell Dwight Hillis.

PAUL ELDER & MORGAN SHEPARD, PUBLISHERS, SAN FRANCISCO.

The Cynics Calendar of Revised Wisdom for 1903. By Oliver Herford, Ethel Walts Mumford, Addison Mizner.

THE INTERNATIONAL REFORM BUREAU, 103 MARYLAND AVE., N. E., WASHINGTON, D. C.

The March of Christ Down the Centuries. Rev. Wilbur F. Crafts, Ph. D.

PRESS OF PANTAGRAPH PTG. & STA. CO., BLOOMINGTON, ILL.

Life, by Edwin O. Ropp.

DODD, MEAD & CO., PUBLISHERS, NEW YORK.

The Homely Virtues. Ian Maclaren. $1.00.

SOME DEFINITIONS.

Strike—A gun which occasionally hits its mark, but always kicks.

Thief—One who presses and appropriates sweat-drops from the brows of toilers and then wears them as his own pearls.

Labor—The stamp of a slave in antiquity, the mark of a serf in the middle ages, the glory of a man in our day.

Tramp—A soul restless as the sea when it casts up mire and dirt—often stranded, never landed.

Woman's Rights—That climax of modern chivalry which gives a woman half a man's pay for a whole man's work.

Slums—A deposit of the neglect and crime of people called good; the filth that remains after innocence has washed its hands. —*Exchange.*

GOOD BOOKS TO READ.

Lee at Appatomax, C. F. Adams, net $1.50.
Literature and Life, W. D. Howells, net $2.25.
Studies of Trees in Winter, Huntington, net $2.25.
New France and New England, Fiske, net $1.65.
The Diary of a Saint, Arlo Bates, $1.50, net $1.12, postpaid $1.25.
Napoleon Jackson, Ruth McEnery Stuart, $1.00, net 75c postpaid 83c.
Net books sent postpaid at publisher's price.

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THE CONGRESS OF RELIGION.

SUNDAY NIGHT MEETINGS FOR CHICAGO AND VICINITY.

BOSTON RESOLUTIONS:

The Congress of Religion, assembled at Boston in its sixth general session, April 24–29, 1900, would set forth the spirit that it seeks to promote and the principle for which it stands.

It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges.

Resolved that we recommend to the Board of Directors to extend as far as practicable the appointment of local committees for the purpose of holding state or local conferences, and in connection with the general officers to foster the spirit represented by this Congress.

BUFFALO RESOLUTIONS:

The Congress of Religion, at its seventh annual session in the city of Buffalo, June 26–July 1, 1901, recognizes the growing conviction of earnest people of every religious faith that the most fruitful and enduring basis for associoted effort is to be found in a common search for the ideal and unformulated truth, and a united effort for the application of the essential spirit of religion to the practical affairs of life, rather than in agreement upon dogmatic premises; and will continue to offer a common platform for snch fraternal conferences as will forward these desired ends, on the basis of absolute mental liberty and respect for individual differences.

WILLING TO HELP.

The following are some extracts from letters received in answer to the circular invitation to co-operate in the Sunday night meetings indicated above. Out of the thirty-eight or more answers received, some merely cordially promise co-operation, while six others give sympathetic endorsement of the scheme.

EXTRACT FROM LETTERS:

Rev. F. E. Hopkins, Pilgrim Congregational Church—Of course I want to meet you more than half way. My church is only a few blocks from Dr. R. A. White's. We do not want to encroach, but will be glad to do as seemeth best to you.

Prof. Herbert L. Willett, University of Chicago—Shall be very glad indeed to join in any effort to accomplish the purposes you are promoting.

William L. Salter, Ethical Culture Society—Shall be glad to co-operate, but Steinway hall is rented for Sunday evenings.

Rev. Edward S. Ames, Church of the Disciples—Shall be most happy to co-operate with you. * * * Will be glad to arrange a meeting in the near future. Hope to hear from you soon.

L. Curtis Talmage, Congregational, Waukegan—I am heartily in favor of the work indicated. We would indeed like to have a meeting in our church.

Rev. Frederick C. Priest, Church of the Redeemer (West Side)—The trustees of the Church of the Redeemer unanimously and heartily voted to co-operate.

Rev. F. E. Dewhurst, Unity Congregational Church (South Side)—Shall certainly be glad to co-operate. Should like to have a meeting in my church.

Rabbi Schrieber—It is a sign of life. I am heart and soul with you in the great work.

Rev. W. M. Bachus, Third Unitarian (West Side)—Am very willing indeed to co-operate. Will be glad to have a meeting in our church.

Rev. Wm. P. Merrill, Sixth Presbyterian (South Side)—I would be glad to co-operate in any way possible.

Rev. Albert Lazenby, Unity Church (North Side)—Yes, I am at your service for Sunday night meetings. Let me in, by all means.

Rev. Frank D. Burhans, Washington Park Congregational Church—I am sure that such effort is most praiseworthy and is coming to be more and more imperative if the interests of the true morality and freedom are to be conserved.

Rev. Chas. J. Sage, People's Congregational Church, 9737 Avenue L—In reply to your kind invitation to "touch elbows" in the uplifting of humanity, I gladly respond in the spirit and the work. I heartily indorse such a movement and shall be glad to offer my pulpit any Sunday evening.

Rev. Frederick T. Galpin, South Chicago Baptist Church—Allow me to express my hearty sympathy with the movement. Our church will co-operate in every possible way, as will I individually, and we would like to plan for a meeting in our church to that end.

Rev. A. C. Grier, Good Shepherd Church, Racine, Wis.—I am anxious to be one to come in on the congress services. I will gladly co-operate in any way I can.

Rev. John R. Crosser, Kenwood Evangelical Church—I shall try to hold myself ready to co-operate with my brethren and even those who would not call me a brother, in any way that will hasten the day of peace and good will.

Rev. A. R. E. Wyant, First Presbyterian Church, Morgan Park—I shall be glad to arrange for a meeting in my church some Sunday evening, to be addressed on such topics as indicated in your circular. I shall be glad to co-operate with you in assisting elsewhere so far as my own church will permit. The illustrated lecture on the Oberammergau and the Passion Play I have given about forty times in Chicago; will be glad to give it in any of the churches in your series.

Rev. Henry F. Ward, Forty-seventh Street Methodist Church—Should be very glad to serve the cause in any way I could myself. I wish the scheme of the work could be extended.

Rev. D. E. Henshaw, Galilee Baptist Church, Robey St. and Wellington Ave.—We would like to co-operate; would like to have speakers for some Sunday night in our church; am willing to speak, if any care to hear me, on some topic of this nature to which I may have given attention.

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